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TRENTON'S FOREIGN COLONIES

J. S. Mezzbacher

Trenton's Foreign Colonies

By John S. Merzbacher

A description of the homes, habits, customs, languages, attributes and activities of the non-English speaking residents of Trenton, as published in serial form in the Trenton Sunday Advertiser

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TO MY FRIEND

Col. Frederick Gilkyson

A MAN OF THAT RARE

ATTRIBUTE

STERLING CHARACTER

PUBLISHER'S NOTE

THIS is one of an edition of one hundred books published for private distribution among the friends of the author, the number of this volume being

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INTRODUCTION

N these pages an attempt is made to reproduce for the first time, the evolution of Trenton's foreign colonies. Arising as they have, in sections that were settled long before by people of American birth, it is a remarkable, yea, marvelous fact that within more than half of that portion known as South Trenton, the American population has been displaced within ten years to such a degree that now the American language is scarcely heard there. And this immigrant population is growing every day.

What the effect of this enormous influx of peoples in our midst of thoroughly different ideals, habits, customs, ethics and thought will be on the civic future of Trenton, I cannot say. I believe no man in Trenton can answer that question. Our descendants will have before them a civic problem of a magnitude surpassing that of any in Trenton's previous history. But, I shall confine myself to the task of describing things in sight, not in prospect.

J. S. MERZBACHER.

Trenton, N. J.,
December 5, 1908.

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THE HUNGARIANS

CHAPTER ONE

THE HUNGARIANS

PRACTICALLY EXILED BY EXCESSIVE TAXATION IN THEIR NATIVE LAND, THEY CONSTITUTE AN IMPORTANT INDUSTRIAL FACTOR IN TRENTON

BY FAR the largest and most enterprising of the foreign-speaking colonies of Trenton is the Hungarian section, occupying no less than thirty-five different streets in whole or in part. All that section of Trenton which lies south of Bridge street, extending many blocks east and west, all the way down to Wharton is populated, with only the rarest exceptions, by people of pure Hungarian nationality. By this is meant only the *"tiszta Magyar,"* or pure-blooded Hungarians. Such streets as Genessee, Dye, Turpin, Hancock and fully a dozen more give residence to no other foreign nationality than the Hungarians. The full import of this statement is evident to one who may take a trip through the above-named and adjacent streets. The visitor, unable to speak the Magyar tongue, will find him-

self just as much a foreigner as if he were suddenly transferred to Budapest. On South Broad street, the main thoroughfare of the colony, from Bridge street to Chestnut avenue, six full-sized city blocks, one finds all the foreign signs on the various stores and offices painted in the Hungarian language, exclusively. A stranger may walk the entire length of Broad street between these two points, and, unless he know in advance the nature of the business place by which he may be passing, he will be utterly in the dark as to its purpose. Saturday afternoons and evenings, troops of this particular nationality make their weekly shopping tours, going from one store to another, never speaking any other language than their mother tongue.

Let one enter the *étterem* or coffee-house on Broad street, near Hudson, most any evening, and there, seated about the tables, will be found Magyars of all sorts, sipping their coffee and playing their games, the while lending ear to the strains of a gypsy band, Hungarians too, as was their custom in far eastern Hungary. Outside on the streets one will see buxom matrons in picturesque head dress, but characteristically subdued colors, passing to and fro with their respective hopefuls trudging obediently along, halting from time to

time to chat or pass a pleasant word with a friend or neighbor, whom, probably they had known in far off Hungary. But then, the Hungarian, be he man or woman, is most gregarious by nature, and finds company as necessary as the staff of life. This accounts for the extreme politeness and charm of manner, so characteristic of the Hungarians as a nation. The law of hospitality finds its most studied obedience and fullest expression among the Magyar people. No Hungarian, and to this rule there is no exeception, ever neglects to drop all work and business, however busy he may be, to welcome a visitor. Even the most casual caller must be offered something to eat and drink, and to omit this fundamental requirement of Hungarian *étiquette,* be he laborer or business man, exposes him to a most serious charge in the eyes of his fellow-countrymen, that of impoliteness. Is it any wonder that these people whom the Americans know so little would know the Americans still less and prefer a clannish life in their own colony to a broad assimilation?

The minimum estimate that can be placed on the Hungarian population in Trenton is considerably over six thousand. This is based upon observation, but principally upon the fact that the

JULIUS R. POLGAR,

Has been President of a Half Dozen Hungarian Societies and is very prominent in Hungarian Activities.

number of families belonging to the various Hungarian churches is known. Accordingly, the estimate of population may be too low, rather than too high.

While there has always been immigration to America from Hungary in some degree ever since America began attracting foreigners, the main tide of Hungarian influx did not commence until 1896. The first Hungarian that came to Trenton is John Drotar of 91 Clark street, who settled in this city in 1875. At that time, he says, he felt as lonely as the prodigal son in Babylon. There was not another person who spoke his language within fifty miles of Trenton. However, he applied himself to his work, and is still employed by the John A. Roebling's Sons' Co., with whom he first secured employment. By characteristic industry and thrift, he has gathered a competency and is now able at any time to live on the savings of his lifetime. He married in Trenton and brought up a family of six children, of whom the boys are employed at the same plant as their father.

Then elapses a decade and more before another Hungarian settles in Trenton. In 1886, John Szabo, who conducts a grocery and meat market

at 715-717 Cass street, came to Trenton. With him at this address, live his wife and three daughters, one of whom is a typical Hungarian beauty, with dark eyes, a wealth of raven hair, just a line of scarlet for a mouth and finely chiseled features that are remarkable for their symmetry. A daughter, Kate, graduated from the Trenton High School with the class of 1907. Another daughter, Helen, is now developing her voice under the singing teacher of the State Normal School. This daughter left the High School after completing two years' study in order to follow her natural talent.

From the time of Mr. Szabo's arrival to the spring of 1896, Hungarians continued to arrive in Trenton in small numbers. But at this date, which marks the revision of the Hungarian National tax levies, the exodus from Hungary became enormous. The flower of Hungary's population, the able-bodied young men set out in hordes to escape the hard times attendant upon the burdensome taxation and stringent financial situation in Hungary at the time. And they have been coming in large numbers ever since.

By nature, the Hungarian workman is one of the best, because coming as he does from an almost

exclusively agricultural country, he is quiet, inoffensive, thrifty, industrious, home-loving and, above all, of great physical and moral strength and stamina. The various departments of John A. Roebling's Sons' Co., Mott Iron Works, Trenton Iron Works, New Jersey School and Church Furniture Company, and numerous smaller concerns give employment to thousands of Hungarians, apparently to the exclusion of other nationalities, as one may see if he stand by the gates of one of these plants at the time of dismissal for the day and distinguish the men by those unmistakable Hungarian facial characteristics.

Just as the Hungarian loves his home, so by natural sequence he loves his church, and it is in these institutions that the Hungarian regard for religion finds its best expression. As their national religion at home is Roman Catholic, so here the largest number of Trenton's colony follows this creed.

On Genesee street, near Hudson, is the Saint Stephen's Roman Catholic Hungarian Church. A beautiful pile it is, built in 1898 at a cost considerably over $40,000, of gray sandstone and yellow firebrick. It stands in the middle of the block, surrounded on all sides by the homes of its parish-

ST. STEPHEN'S R. C. CHURCH,

Recently Erected by the Hungarians at a Cost of Over Forty Thousand Dollars.

ioners, its tall spire overtopping by a great height the modest dwellings of the neighborhood. It is a lasting monument to the Hungarian Catholic zeal. It has a congregation of some six hundred families, and the pastor is the Rev. Father Charles Radoczy, who, by the way, is a linguistic prodigy, speaking fluently Hungarian, Polish, Slavish, German, Roumanian, Russian and Latin, in addition to speaking English like a born American. Father Radoczy came to America in 1899, and was ordained to the priesthood at Seton Hall College, Newark, in 1901. He was born in Inancs, Hungary, and completed his major education there, having received the degree of Bachelor of Arts at the famous University of Kassá. Before coming to Trenton, Father Radoczy had a charge at Perth Amboy in Bishop O'Connor's diocese, being at the present time loaned to Bishop McFaul. The trustees of his church are John Barnoczky and John Macronszi.

However, the members of the Reformed Church have been hardly less enterprising in the construction of the Trenton Hungarian Reformed Church at the corner of Home and Beatty streets. The Reformed Church, though, has the advantage of a more artistic location, standing detached on

THE REV. FATHER CHAS. RADOCZY,

Pastor of the St. Stephen's Roman Catholic Church and a Remarkable Linguist.

a corner, with well kept green lawns and shrubbery fence surrounding it. This church is in a most flourishing condition, owning the four adjoining dwellings and parsonage in addition. In the belfry there is a large bell, upon which the verger tolls out the hours of the day, a custom still observed from Hungary, where watches may not be so common. The trustees of this church are Andrew J. Ducs, Alexander Kovacs, Andrew K. Warga, with John E. Warga and John Pandek, president and secretary, respectively, of the board.

The Rev. Dr. Alexander Vajo, a graduate of the Hungarian Theological Seminary at Debreczen, an institution founded some time during the middle ages, is the pastor. The Rev. Dr. Vajo was born in Karczog, Hungary, and received his academic and ecclesiastical education there. He was pastor at Nagy Varod, Hungary, when called to America to take charge of the Woodbridge, N. J., congregation in 1903. About three years ago he took charge of the Trenton Reformed Hungarian Church and is so beloved by his people that he intends remaining as long as possible. Probably no minister in Trenton is more affectionately regarded by his people than the Rev. Dr. Vajo. He is at once their arbiter of quarrels

THE REV. DR. ALEXANDER VAJO,

Pastor of the Trenton Hungarian Reformed Church and Much Beloved by His Congregation.

and fountain of knowledge, as well as leader. He is one of the most powerful influences for good in the entire colony. He intends entering the Princeton Theological Seminary this year in order to secure an American degree. His church was founded in the latter part of 1897 by Andrew J. Ducs and John E. Warga. It has grown apace and now the congregation numbers some three hundred families. Sunday school here has two sessions, both Saturday morning and Sunday afternoon. There are over a hundred children in the Sunday school. Singularly enough, lay teachers are very unusual in Hungarian churches, and accordingly, the Hungarian pastor has much more on his hands than his American brother. The pastor is the only teacher.

Some twenty-five families are members of the Greek Catholic Church, but being so small in number, they have no church edifice of ther own, but attend the place of worship of another nationality.

Another strong characteristic of the local Hungarian is his penchant for joining societies. It is a fairly safe rule to judge a Hungarian's standing by the number of societies to which he belongs. There are twelve societies of established reputa-

tion in the colony, but this does not include all by any means, as there are no less than twenty-five more societies that have sprung up in the last few years, which are purely social or religious in character and of more or less prominence.

The oldest society is the First Trenton Hungarian Social, Sick and Death Benefit Society, which was organized on the 27th of February, 1889. The officers are Stephen Burkus, president; John Breitenbach, vice-president; Alexander Bajok, secretary, and John Szoke, treasurer. This society like nearly all, is a strictly beneficial order and pays seven dollars a week sick benefits. Its meetings are held on the first Saturday evening in each month at Burgelin's Hall, 703 South Broad street.

On June 1st, 1894, was founded the First Trenton Francis Kossuth Hungarian Sick and Death Benefit Society, which society is named after Francis Kossuth, now Minister of Commerce in the Hungarian Diet, and son of the Hungarian patriot, Louis Kossuth. The officers are Joseph Beitel, president; Stephen Gajdos, vice-president; John Elias, secretary, and Gabriel Kiraly, treasurer. This society holds its meetings on the second Sunday afternoon of each month at Rudner Hall, 714 South Clinton street.

The First Trenton Hungarian Reformed Church Sick and Death Benefit Society was organized on the 23d of September, 1894. The officers are Rev. Dr. Alexander Vajo, minister president; John Boldizsar, lay president; Andrew Csonka, vice-president; Alexander Hejczey, secretary, and Andrew J. Ducs, treasurer. This society appears to be thoroughly incorporated with the Trenton Hungarian Reformed Church, and to be a member of one is to be a member of both. There is also a ladies' branch, which has its own set of officers and time of meeting. Mrs. Vajo is the president of the ladies' branch. The men's society meets the second Saturday evening of each month in the Sunday school room of the church.

By far the largest society is the Trenton King Saint Stephen's Roman and Greek Catholic Church Sick and Death Benefit Society, which was founded on the 26th of October, 1899. The officers are the Rev. Father Charles Radoczy, minister president; Julius Polgar, lay president; I. Barnoczky, vice-president, and Louis Szabo, treasurer. The society meets on the fourth Sunday in each month at Rudner Hall.

The Trenton branch of the Hungarian-American Federation was organized on the 1st of De-

cember, 1907, and is one of the most valuable of all the Hungarian societies. It was conceived and calculated by the founders for the purpose of assisting fellow-countrymen in poverty or distress, for conserving the interests of Hungarians in America and in general to teach and uplift all Hungarians. It considers all proposed legislation that may affect the Hungarians. For instance, when at the last session of the State Assembly, a law was passed requiring all unnaturalized foreigners to pay a license of $10.50 in order to hunt, it raised an active, though unsuccessful opposition. The officers are Dr. Eugene Antal and Stephen Hornyak, presidents; Albert Szmoliga, secretary, and John Elias, treasurer. The society makes its headquarters at 577 South Broad street, and although its regular meetings are held the first Sunday evening in each month, people in need of help can always find assistance at the headquarters at any time. This often saves the police considerable annoyance.

The Trenton Branch, No. 13, of the Verhovay Sick and Death Benefit Society was organized on the 12th of February, 1905. Its officers are John Megules, president; Nicholas Toth, vice-president; Paul Nemeth, secretary, and Stephen Burkus,

treasurer. This society meets on the first Sunday of each month at the home of Stephen Parichy, 204 Genesee street.

The John A. Roebling's Sons' Co. Hungarian Employees' Sick and Death Benefit Society was organized on the 7th of July, 1906. Their officers are Philip Feher, president; James Szantho, vice-president; Frank Szabo, secretary, and George Alter, treasurer.

Trenton Circle, No. 43, of the Count Louis Betthyany Men's and Women's Social, Sick and Death Benefit Society of Columbus, Ohio, was organized on the 19th of November, 1906. This society pays $1,000 death benefits. The officers are Dr. Eugene Antal, president; Charles Palanky, vice-president; Albert Toth, secretary, and Stephen Hornyak, treasurer. This society meets on the first Sunday evening in each month at 577 South Broad street.

The Trenton Hungarian Reformed Church Singing Society is a musical organization connected with the church of the same name. Business meetings are held on the third Sunday afternoon of each month, but they sing in a body every Wednesday evening at seven o'clock, and Sunday afternoon at four o'clock. The officers are Rev. Dr.

Alexander Vajo, minister president; John Pandak, lay president, and Adam Nagy, secretary.

The Trenton Hungarian Social Circle was organized on the 1st of March, 1903. The purpose of this society is strictly social and it is the most important of about a score of its class. The officers are: Honorary President, John Elias; Dr. Eugene Antal, president; John Hajdu, vice-president; Albert Toth, secretary, and Stephen Hornyak, treasurer. This society meets on the third Sunday afternoon of each month at their rooms, corner of Genesee and Hudson streets. This club is always open.

The Hungarian Socialistic Circle is a political society composed of the followers of the socialistic doctrine. This society was organized on the 22nd of September, 1906. They have nicely furnished headquarters at 711 Hudson street, where regular business meetings are held on the second Sunday in each month, although lectures by well-known speakers are delivered there every Sunday afternoon at three o'clock. The officers of this society are proud to say that there are no anarchists or nihilists among them.

To the above list could be added a score more, but want of space prevents mention. From this

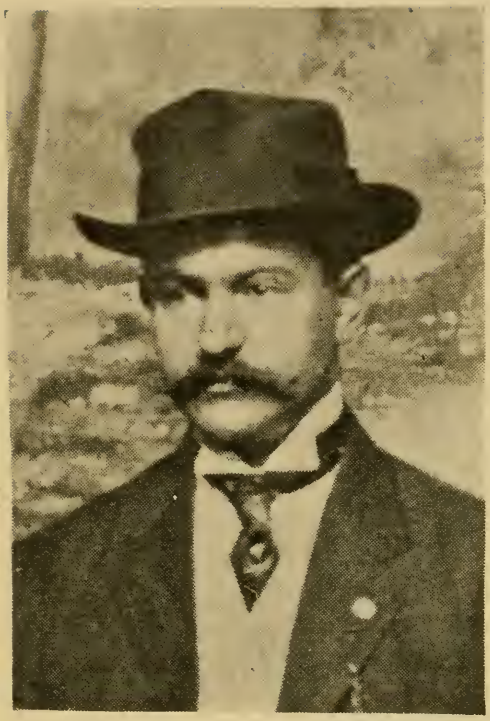
NICHOLAS BINDER

He is a Well-known Builder and Contractor and Much Identified in the Affairs of His Fellow-Countrymen. He is an Accomplished Linguist.

fact alone, one can perceive the size and extent of the Trenton Hungarian colony.

Fortunately for themselves, however, the Hungarians have no educational institutions of their own in Trenton, preferring to send their children to the American public schools. The strong advantage of this is in the fact that the coming generation is taught the American language, if not the American methods. There is a night school here where English is taught. This is conducted by Nicholas Binder, a building contractor in the colony, who reports about thirty pupils who are making good progress with our language. When we consider that Hungarian is an Asiatic language and has absolutely not a single point in common with other European languages, we can imagine what a terror the prospect of learning English must be to the average Hungarian immigrant.

Nor do they lack that modern accompaniment to civilization, the newspaper. The *Magyar Köztársaság,* or Hungarian Republican, is a thoroughly progressive and successful enterprise launched more than three years ago by its owner and editor, Dr. Eugene Antal, who is probably the most finished scholar of all Trenton's foreign residents of whatever nationality. This paper, an



DR. EUGENE ANTAL.

Editor of the "Hungarian Republican" and most Popular Man in the Colony. He was formerly Prosecuting Attorney of Budapest.

eight-paged weekly, is the only Hungarian newspaper in New Jersey, and is conducted along the same lines as any corresponding American equivalent. It is strictly local in character and is always full of news of interest to the Hungarian colony. However, much more importance is given to the editorial page, thereby reflecting the European principle of judging a paper by its editorials. The editor, Dr. Eugene Antal, is a graduate of the college and law departments of the University of Hungary, holding an L.L.D. from that institution and an American citizen. He is master of five languages, though his talented wife speaks eight, which proves that a woman can always talk more than a man. Dr. Antal was formerly prosecuting attorney in Budapest, an infinitely more exalted position in Hungary than here. His father was President of the University of Hungary at the time of his death last year.

But the Hungarians, like all other human beings, love amusement too. Their greatest pleasure is in dancing, and like all other nations established in antiquity, they have a national dance. This is called the *Csárdás,* pronounced "Chardash," and is unlike anything in America. Hungarians danced this dance when America was

a howling wilderness, and they still dance it with never-failing pleasure. It is like a cross between a two-step and a waltz, with a few movements added. It has one most distinctive feature that American dancers may do well to copy. The spirit with which the young man and his partner dance is measured by the amount of love he bears for her, so that if his love be great, he will dance her as violently as safety will permit. If his love be but mediocre, he will dance with more becoming and decorous motion, and if he have no love at all, it may resolve itself into a plain waltz. Thus, one may enjoy himself, merely as spectator, in ascertaining the couples in hate, friendship, love, courtship and approaching marriage. Probably no other nation can boast of a more interesting and unique dance. Advices from Budapest say that Gladys Vanderbilt, now the Countess Szécsényi (pronounced Saychainyee), has just recently mastered the *Csárdás*. It would be interesting to know with what spirit she dances it.

Another unique dance which is absolutely unlike anything American is the *Magyar Szóló* (Hungarian Solo), in which, though coupled, the young man and his partner dance five feet apart, facing each other, the while indulging in the poetry

of motion, severely alone. It is difficult to see the pleasure in this dance for the love-smitten young swain.

The *Magyar Kör* (Hungarian Circle), is like our quadrille, while the *Palotas* (Palace Dance), also quadrille, is the dance used in Hungarian court circles.

No less interesting than their dances are their marriage customs. Like their American brethren they throw copious quantities of rice at the bridal party on their departure, but on their return home the parents of both bride and groom receive them in order to perform the age-old custom of opening the door of their future home for them in person. Upon entering their home, the mother of the bride touches both on the head with a loaf of bread in order that the wife may be a good housekeeper and the husband a good provider. In addition, the mother of the bridegroom never neglects to burn a portion of the bride's veil and wreath, with which all Hungarian brides adorn themselves, so that they may ever escape bad luck. This is quite an important ceremony.

At the wedding breakfast or supper only one set of dishes and utensils is supplied for both, which signifies that they are now one.

PROFESSOR ERWIN F. GRABOWSKI,

A Talented Hungarian Violinist, Who is Well Known in Trenton Musical Circles.

A curious custom connected with a death is that for three days after the funeral a table spread with food and drink is placed near a slightly opened window so that the returning ghost may find the evidences of hospitality still awaiting him. Dire things are predicted for those who neglect this custom. There is always a dinner provided for the mourners at a funeral, and like certain other nationalities, a wake is always held over the dead, which, sad to state, often becomes a revelry.

Baptisms are always attended with great rejoicings and good cheer. The assembled guests usually contribute money toward purchasing a cradle, as it is called. This often makes a tidy sum for the infant.

On the whole, Trenton has many reasons to be proud of her Hungarian residents, as experience shows that while they have their faults in common with all other humanity, yet their uniformly quiet habits, good morals and regard for law and order will always maintain for them the place that they desire—an appreciative and sympathetic spot in the hearts of their American neighbors.

THE POLES

CHAPTER TWO

THE POLES

DISTINCTIVE CHARACTERISTICS OF A GENEROUS, INTELLIGENT AND SOBER-MINDED PEOPLE REMARKABLE FOR THEIR RELIGIOUS ACTIVITY

WITH the consideration of the Poles in Trenton we arrive at a nationality which is probably more closely linked to the Anglo-Saxon civilization than any other of the far eastern peoples of Europe. As is well known, the country of Poland was for many centuries, in fact, almost from the dawn of European history, up to the beginning of the nineteenth century, a most powerful empire, which was indeed a potent factor to be reckoned with in the politics of Europe. Probably no other nation across the Atlantic can boast of a more romantic and at once, pathetic history than the country of Poland. It is very difficult to ascertain exactly the origin of this people. Ethnologists are very apt to consider them in the same class

with those other European races that found origin across the Caucasus mountains. Their language itself shows that there have been very strong western European influences at work in this land, by reason of words, which may be traced to the Teutonic or Gallic origin.

The Poles are a very proud and patriotic people. They have the utmost love for their native land as well they may, in remembrance of a most dastardly land-grasping policy of the eighteenth century, which deprived them of a native home forever. Nevertheless, as late as 1846, a portion of Poland was still intact, but even then, Austria, in bold defiance of all international law, took it for itself. Hence, now Poland is simply a disrupted land with no more than the courtesy of the name of Poland for a memory.

As Poland itself has been divided into three portions, so singularly enough, Trenton's Poles have also divided themselves into three distinct sections. Poland now belongs to Austria, Germany and Russia, in fairly equal portions. Of all the foreigners who live in Trenton, the Poles compare most favorably in education. This is because, with the Germanizing of two-thirds of Poland by Austria and Germany, the institution of compul-

sory education was introduced. Accordingly, one finds that the Pole, however low he may be in the social economy, is still the possessor of a fairly good education. However, the Poles still persist in speaking only the Polish tongue, although the Russian Poles are compelled to speak Russian and the German and Austrian Poles, German. The schools which they are compelled to attend, use only the languages of their respective crowns. But the Polish mother, in emulation of the Spartan, will teach her children from the cradle up, Polish. Hence, the Polish language still survives. The Poles surely deserve the respect of all the liberty-loving nations for this patriotic persistence in their beloved traditions.

The Poles in Trenton have settled in no one particular colony, which is in great contrast to all the other foreign speaking peoples in this city. East Trenton contains very many and South Trenton still more. It would be difficult to speak of a Trenton Polish colony. They have though, to some extent settled themselves in close proximity to their several churches. This indicates a certain regard for religion, which is very commendable.

The individual Pole can usually be distinguished by his pronounced brunette features.

Polish men and women are usually a rosy-cheeked and raven-haired lot. They are, as characteristic of Europeans, exceedingly polite and charming in their manner. They, too, believe in the law of hospitality. The moral status of the Poles is, if anything, higher than that of any other nationality. The *étiquette* of Polish courtship is remarkably strict. No Pole may ever dare to be in the company of his *fiancée,* without the presence of her mother or another suitable *chaperon.* This applies to the laboring classes as well as to the more intelligent circles. For that reason European nobility always looks with great pleasure and gratification upon an alliance with Polish blood. If the Poles had no other virtues, this alone would stand to their greatest honor.

The Poles have given evidence of great, remarkable religious activity. They have three very handsome churches, all of them practically free from debt and with very large congregations. The national religion of Poland corresponds to the crowns of which they are subjects. However, the original religion being Catholic, so the great majority of them here are of the same faith.

The St. Hedwig Roman Catholic Polish Church stands at the corner of Brunswick and

THE REV. FR. JOS. RINGOROWICZ.

He is the Curé of the St. Hedwig Roman Catholic Polish Church in East Trenton and a Thoroughly Americanized Foreigner.

Olden avenues, and is a place of worship for Poles who are residents, not only of East Trenton, but of all parts of the city. This church represents an off-shoot of an older congregation. It is a place of pleasing appearance, built of clap-boarding, with a belfry overtopping the front. The parsonage stands alongside and is one of a row of houses built a short time ago. Hence, the parsonage is strictly modern, and, if anything, presents a better appearance than the church with which it is connected.

This church was founded early in 1904 and has some 300 families. The trustees are Michael M. Urbanjak and Matthiers Ryba. This church like other Catholic churches has a daily parochial school with a very respectable attendance. The teachers are J. Shurnski and Stephen Paszkiewicz. The latter is also organist and both speak English as well as Polish. As characteristic of most Europeans, they speak a few other languages in addition. Sunday school is held in this church on Sunday afternoons.

The curate of this church is the Rev. Father Joseph Ringorowicz, who was born in Dombrowa, Galicia, which province, by the way, is Austrian Poland. He graduated from the Gymnasium

and Theological Seminary at Tarnow, and was ordained to the priesthood in 1888. Before coming to America he had charges in various cities throughout his native province. In 1902 he came to South River, N. J., which is in the Trenton diocese. He has been in Trenton since about a year and a half ago. Father Ringorowicz is very much in love with all things American, although he has not yet mastered the English language. This priest has some very beautiful vestments, among which are two delicate hand-embroidered white gauze gowns, that in a profane way, might be the envy of many a society *belle*. In this church we find the ever present oil lamp, burning above the altar.

The St. Stanislaus Roman Catholic Polish Church stands at the corner of Randall avenue and Smith street, in the farthest section of Chambersburg. This church is almost a rose, blushing unseen as it is a fairly perfect replica of the American Sacred Heart Catholic Church at Centre and Broad streets, with corresponding double spires and triple entrances, the only departure being that the building material is brick instead of stone. This church is probably, from an artistic point of view, one of the most remarkable in Trenton. The

dome and apse have been frescoed with the most beautiful oil paintings, allegories of Catholic church history. An especially fine painting, done by the artist Hegedus, is a representation of the Saviour sitting in judgment, in the rounded ceiling of the apse. This must be an ever present inspiration to the worshippers. Mural decorations, which are so usual in Europe, are very seldom found in America. This church has the most advanced parochial school of any foreign church in Trenton. In this school pupils are prepared for entrance to the Trenton High School or any other preparatory school. Only English is spoken here. This school has 170 pupils, divided into three classes. Its teachers are all Franciscan sisters from the nunnery at Alverno, Wis.

This church was founded on the eleventh of September, 1892, and was the outgrowth of a society of the same name, formed for the purpose. The first priest and moving factor in the church-building was Father Stanislaus Czelusnik, O.M.P. (Minor Order of Conventuals, or in other words, that they live in convents). The trustees of this church are Francis Dereszkiewicz and Augustin Mayer.

The pastor of this church is the Rev. Father

THE REV. FATHER G. D. BLOCK,

Pastor of St. Stanislaus Roman Catholic Church in Chambersburg. He is a Trenton-born Man, who Received His Education here, but Learned the Polish Language in Europe.

G. D. Block, an American-born citizen and a thorough Trenton man. He attended St. Francis College on Chestnut avenue and graduated on Christmas, 1894, after which he was sent to Cracow, Austrian Poland, for about a year to learn the Polish language, in which he has succeeded remarkably well, speaking now Polish as well as his native English.

He had charge in Elmhurst, L. I., Webster, Mass., Utica, N. Y., and Albany, N. Y., before being called to Trenton, about five years ago. He is such a thorough American that it seems strange to hear him speak in any language other than English.

This church has furnished many candidates for the Black Veil, all of whom are Trenton-born girls of Polish parentage. Miss Anna Letkiewicz takes her first vows this year at Alverno, Wis., and on the second of August will receive the Black Veil. Agnes Sawadzka and Katie Nacel are now in their second year. Anna Sawadzka, a sister of the former, is now in the novitiate. Anna Olszewska, Katie Kuchlar and Mary Nacel left last March and in August, Rosie Skowronska left for the convent, to follow her inspired bent.

About eight years ago Miss Zentk and Miss

Makowska became Franciscan nuns of the third order at Buffalo. The last two named are of the order that live in communities. All of the above-named young ladies are Trenton-born and parishioners of the St. Stanislaus Roman Catholic Polish Church.

The Holy Cross Roman Catholic Polish Church stands at the corner of Grand and Cass streets, and is of such a compact architecture that it may easily be mistaken for an American public school. This church has a rough cast exterior and the parsonage has been incorporated into the main building of the church, making the structure a very harmonious whole.

There is a beautiful garden flanking this site, which gives a pleasing view from the porch of the priest's residence.

This church was organized in 1892 by Father Svinarski and has grown wonderfully, numbering now more than four hundred families. The trustees of this church are John Creshkowski and Michael Brazejewski. This church has one of the largest parochial schools in Trenton, with an enrollment of more than four hundred pupils. There are four teachers in this school, all of whom speak English with a pure English accent. These teachers

are all sisters of the Felician order. The *curé* of this church is the Rev. Father Dr. Joseph Dziadosz, who was born in Dobrzechow, Austrian Poland. He completed his academic and ecclesiastical education in the gymnasium at Galso, Galicia, and graduated from the University of Przemyso in 1891. He arrived in America in 1904. He is a remarkably well-educated man, having graduated in special courses in philosophy, divinity and theology in Berlin, after completing his education in his native land. This priest, too, has not yet mastered English, although he speaks German, Russian, Slavish and Hungarian, as well as Polish.

Thus the churches of the Poles probably play the most important part in their social organizations. Trenton may be justly proud of the people who have taken such a meritorious interest in their own religious welfare.

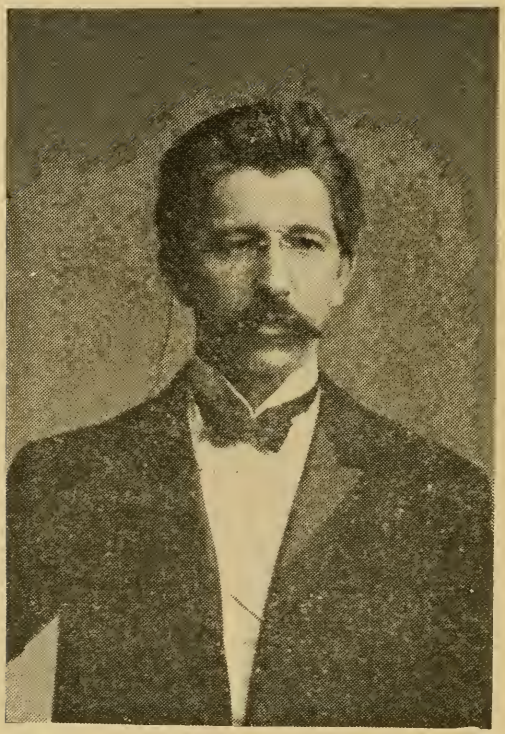
A Protestant Polish Church is something that may be expected at an early date in the future. The Protestant Polish Society, now defunct, was formed a few years ago for the purpose of building a protestant church. For a considerable while, services were held under the leadership of a stranger, who posed as a Polish minister. This man became their treasurer, but later, departed, doing

so at an unexpected time, with all their funds that had been carefully gathered for their future house of worship.

The Poles in Trenton number approximately 5,000, and hold second place in Trenton colonies in point of numbers. They have arrived in Trenton in large numbers for so many years that the pioneers are all long since dead.

The Poles have produced many business and professional men, well known among the American population, although the average Pole fills his place in our commercial economy as a laborer.

Romuald Grabowski, who has his place of business at 47 West State street, is probably the best known of our Trenton Poles. He has been a citizen of the United States for eleven years past and resides now in a beautiful summer home at Washington's Crossing. He is best known to Trenton's builders and property owners in his business of laying *parquet* and hard-wood floors. Curiously enough, the word "Grabowski" in Polish means white birch wood in English. Hence the name is very *á propos* in his business. He takes a kindly interest in the affairs of his fellow countrymen, and is always ready to lend assistance to a needy compatriot.



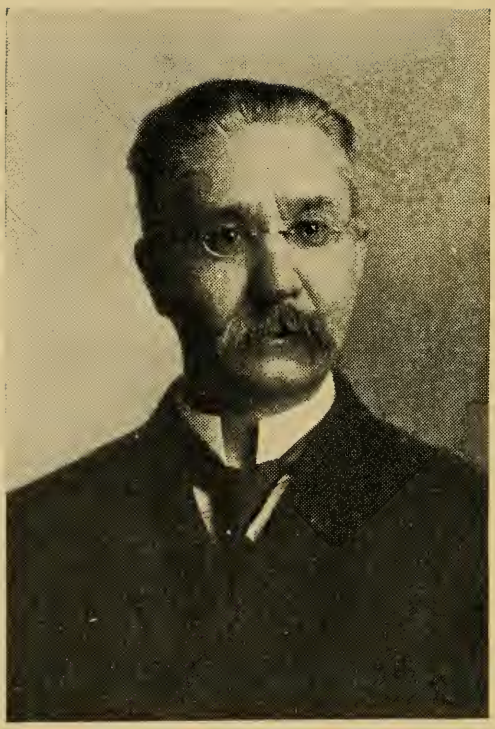
ROMUALD GRABOWSKI,

He is a Well-known Business Man with a Large Acquaintanceship Among Trenton's Prominent Men.

Dr. Casimir Grabowski is a Polish physician, who has his office at 245 Adeline street. He received all his education in Europe. The course of study that he underwent to secure his profession may be very interesting to the American practitioner. After five years of study at the University of Cracow, he secured the degree of M. B. M. C. (bachelor of medicine and master of surgery). After three years post graduate study he secured the final degree of Doctor of Medicine. He also studied at Berlin, Breslau, Paris, Munich and Vienna, from which latter university he holds a diploma as Master of Obstetrics. He has a practice among all the foreign colonies of Trenton. He is a most interesting conversationalist.

John Wroblewski who conducts a Polish printing house on the corner of Beatty and Adeline streets, has lived in America for fifteen years and in Trenton about four. He is prominent among the local Poles and is contemplating establishing a Polish newspaper in the near future.

Joseph Sawatski, who conducts a liquor store at Home and Elm avenues, is chiefly interesting on account of a most cosmopolitan set of sons-in-law. Of nine grown children, five daughters have married respectively, husbands of the follow-



DR. CASIMIR GRABOWSKI,

Although a Pole, This Physician's Patients Represent All the Nationalities in Trenton.

ing nationalities: Irish, American, Polish, German and Russian, and his living family tree numbers 31 all told. He has been characteristically thrifty, and in the twenty years of residence in Trenton, has become a property owner to considerable extent.

The Poles form many societies of their own in Trenton, all of which, though, are strictly connected with their respective churches. The Holy Cross Society was organized in 1890 and is the original from which grew the church of the same name. The Rev. Father Svinarski was the founder. This society is also beneficial. The officers are: John Matjosewski, president; Paul Wadska, vice-president; John Wasadski, secretary, and Stephen Sobewski, treasurer. This society meets the first Sunday in each month in the church hall.

The Sacred Heart Society is also a beneficial society of the same church, and was founded 16 years ago. The officers are Stephen Josewska, president; Joseph Wienaowski, vice-president; John Dombrowski, secretary, and John Franzorsky, treasurer. This society meets on the second Sunday in each month in the church hall.

The Polish Ulan Society has more than 60

members and is a military organization. This interesting society wears a uniform of dark red *shako* and white *pompon,* dark blue coat with gold *épaulettes* and white braid, and trousers of the same color with a red stripe on the seam. These knights carry swords. The officers are: John Baretkowski, captain, and Stephen Balagyewski, secretary. They present a very martial appearance when on parade.

Another interesting society of the same church is the Polish Dramatic Society, composed of 60 members, of whom the officers are: John Boagyiewski, president, and Rev. Father Dziadosz, minister president. The director is George Kulvisz, who is possessed of considerable talent, and trains the members at regular meetings. This society has presented many plays in the past in the Liederkranz Hall.

There is a young men's society, called the St. Kostka, composed of 50 boys, who practice singing and gymnastics. This society is under the supervision of their elders.

George Reisner, is president; John Keimer, Secretary, and Casimir Schanduz treasurer of a patriotic organization, which has for its purpose the commemoration of all Polish holidays, both national and religious.

The Holy Cross Church is probably the only church that has a full brass band. This band, which is called the "White Eagle Band," has 25 pieces, and meets at regular intervals each week for practice, under an instructor, Prof. John Capek.

The Stanislaus Society, the oldest Polish organization in Trenton, was founded on the fifteenth day of August, 1888, by Messrs. Kraus, Skrajewski and Engler as a beneficial order and also with the purpose of building a Polish Catholic Church. The officers are: Peter Eckstein, president; John Eisnewska, vice-president; Joseph Werner, secretary, and Antonio Novisatko, treasurer. This society meets the first Sunday in each month at Liederkranz Hall.

The St. John Kanty Society was founded in 1891 by the same men as a beneficial organization. The officers are: Francis Nacel, president; John Krekowati, vice-president; Peter Eckstein, secretary, and Joseph Solokski, treasurer. This society meets on the second Sunday in each month in the St. Stanislaus Church hall.

This church, too, has a uniformed organization which was organized in October, last year. This society is called the Knights of St. Francis and has about 100 members. They wear uniforms

of a dark color, blue union cap with a gold band, blue coat with white braid, white belt and braces, and trousers of the same color with broad yellow stripes down the sides. They carry swords and have for their purpose, beautifying processions and services, besides certain beneficial features. The officers of this society are: Francis Engler, president; George Leonowicz, secretary, and Joseph Novosatko, treasurer. The Captain is John Langer. They drill once a week and hold business meetings on the third Sunday of each month in the Church Sunday School rooms. This society presents an elegant appearance when marching.

The Rosary Sodality is composed of women and is a beneficial order founded in 1890 by Father Felix Baren, who was the second pastor of the church. This society is governed by a Board of Superiors composed of *Mesdames* Rogocewski, Poliska, Ruda, Rewelienska, Cyrson, Felska and Kuchler. The last named is President. This society meets on the last Sunday of each month.

The Children of Mary Society is a young ladies' organization, founded in 1903 by the Rev. Father Block. This, too, is a beneficial order. The officers are: Lena Eckstein, president; Pauline Mecaowska, vice-president, and the Rev. Father

Block, treasurer. This society meets on the fourth Sunday of each month.

There is a well-trained choir of 20 boys who are led in practice, which is held at regular intervals each week, by the organist Miss Pauline Cziklenski.

There is another society of this church which is called the Third Order of St. Francis. It is purely religious and has no business meetings. Prayer meetings are held once a week.

Thus we see that the Poles are very prone to join organizations. Their societies are probably more numerous than those of any other foreign nationality in Trenton.

Social affairs of the Poles are a very interesting study. Their marriages are a serious affair and are never attended with the frivolity or rejoicing, usually attending this function among other nationalities. The Poles present quite a contrast in this respect. Possibly they consider marriage too serious an affair and they are probably correct in this impression.

The Poles cannot help but impress one as the most sober and serious-minded people that have ever emigrated to our shores. Even in their dances their sober state of mind finds expression. Their

national dance is the *Mazur,* which, by the way, is the origin of our American "Mazurka."

The *Polonnaise,* which is well known to American dancers is another strictly Polish dance. The *Kolonaika* is a dance which closely resembles a quadrille, but has not near so many figures. By far the most interesting dance is really a provincial one, called the *Cracowyak,* which, as may be perceived from the name is danced in the country adjacent to the city of Cracow. In this dance partners continually hold hands dancing abreast, rather than in one another's arms. Hence the young Polish cavalier can get no closer than his lady's most extreme member. American young men and ladies would probably not appreciate this dance very much.

Their christenings, as their marriages, are attended with the saame serious and sober participation on the part of the guests.

From the foregoing it will be perceived what a large proportion of Trenton's population is Polish. Composed of men, rather above average intelligence, and having among them quite a few individuals of the learned professions, they comprise a considerable, and at the same time desirable addition to Trenton's industrial forces.

THE RUSSIANS

CHAPTER THREE

THE RUSSIANS

SOUTH TRENTON'S COLONY OF RUSSIAN JEWS ARE REFUGEES FROM THEIR NATIVE LAND AND HAVE MOST UNUSUAL CHARACTERISTICS

THE MOST prosperous of Trenton's foreign colonies is the Russian. Occupying Union, Decatur, Fall, Second and many of the adjacent streets and alleys, it numbers more than four thousand members, all of them thrifty and industrious. They have earned the distinction of having added more to the material wealth of Trenton than all the other foreign-speaking colonies combined. Their streets and thoroughfares are alive with activity and it is a backward Russian who has not some manner of store in the parlor of his home. The more pretentious ones have opened up-to-date places of business, but taking the effect of this series of stores on the eye, it cannot fail to remind them of their native *Nijni Novgorod,* the famous annual fair along the Volga embankment in St. Petersburg.

With their dark, umbery features and heavy beards, they seem to portray a certain association with a former condition of harsh, cruel, terrible, subjection to tyrannical oppression in their Fatherland. All of these former subjects of the Great White Czar who now reside in Trenton are of the Jewish faith and, as such, have been the objects of a mad, unreasoning anti-Semitic hatred under the Muscovite *regimé,* so frightful that stories of their experiences savor of the incredible. As Russians they were all denied the most fundamental rights of citizenship and even now, if reports be true, they are refused protection for their own lives, not to mention property. One and all of them remember their native land as one of horror. Of the twelve million Jews on earth, one-half of this number live in Russia and remarkable to state, the Muscovites see fit to place these inoffensive people under restrictions that would be preposterous if they were not so inhuman. Ask any Russian Jew to tell a story of his own experience and you will shrink with horror if your temperament be nervous.

What may be considered the most harrowing of many cases of its kind was told by a man whose heart is surely breaking with bitterness and

sorrow. He told it in that most mournful and dispassionate of all languages, Yiddish. From Kishineff, the city of many massacres, he set out just five years ago to seek a home, not so much for himself as for his parents and sisters, he being the only son. But it must be remembered that it was not poverty that drove him hither. The turning of political events and the growing anti-Semitic feeling were already foreshadowing the terrible massacres that have since startled the world. The parents conducted a large dry goods store in their native city, but fear for their lives caused them to send their only son out into the world to seek a safer home for them. To Trenton he came and he had even gone so far as to secure an option on a store in the center of the city when a letter from Kishineff told him what had happened at home. A mob of anti-Semites, with absolutely no opposition from the otherwise strict Russian police, had completely destroyed his father's store and murdered the entire family. Not content with merely slaying them, their bodies were dreadfully mutilated. And to crown all, the property was confiscated by the government because other Jews had offered a feeble resistance at that spot to the hateful Cossack police. The depth

SHOCHAT MAX GORDON.

Pastor of the People of Justice Congregation, who is Much in Demand Among the Russians as a Meat Inspector.

of this young man's grief cannot be expressed in words. By his own unaided efforts, though, he has become a business man, and he earnestly hopes for the time when Russian absolutism will be replaced by free government.

Ever since the days of Abraham, the Semitic race has been noted for its business sagacity. In classical times when the Jews applied to the King of Lybia for enough land to found ancient Carthage, they were told that just so much land as could be enclosed in the hide of a bull would be theirs. But by their shrewdness they secured more land than the Lybian king ever dreamt of giving. The bull's hide was cut into the thinnest of strips and by judicious arrangement, a grant of land ten miles long and ten miles wide was secured. This translation from Livy is expressive of the Jewish talent for successful business in all times.

Accordingly, to mention the names of those Russians in Trenton who have been successful in business would be to catalogue more than half of the stores and a quarter of the factories in this city. If one is familiar with the National nomenclature, he will be astonished to find the majority of the storekeepers on South Broad street alone to be of this nationality.

The Russians are very jealous of their own interests and very unwilling to inform outsiders of their doings. But then, this Russian colony of Trenton, in contradiction to the law of economics, is practically sufficient unto itself. They have their own factories, their own stores, their own milk dealers, in fact the whole category of businesses and trades is represented among them. Those stores and factories which are located within the colony employ only Russians and never fail to observe the Jewish Sabbath, from sunset Friday to sunset Saturday, and nothing other than a conflicting city ordinance prevents them from opening Sundays.

The fact that all of Trenton's Russians are Jews attaches much interest to their manners and customs. All male infants undergo the operation of circumcision, called *brismilah,* which, by the way, is performed by a man who has been trained for the purpose, called a *mohel.* When he is old enough to learn, the Jewish history and the ancient Hebrew language are taught to him, so that by the age of thirteen he knows more of Semitics than many a college professor. At this age he is eligible to membership in the synagogue and all privileges that this entails, such as making

up a quorum or *minion,* the seven men necessary for worship in a body. This confirmation in the synagogue is called the *barmitzvah* and is usually attended by a reception at the home of the confirmed. At the age of eighteen, by the ancient Talmudic laws, he is a man and as such is expected to marry without further delay. Possibly this accounts for the exceedingly high moral status of the Russian Jew, which, as statistics show, is not even approached by any other nationality on earth. There was never a single Russian divorce case in Trenton.

While to outward appearances, the colony may seem as anything but clean, the sanitary laws, which all Russians strictly observe, are unsurpassed. These laws are the ancient laws of Moses, which, by the way, with a few exceptions, have been copied into the health codes of every civilized city on earth. The exceptions are just those laws which the Russian Jews most religiously observe. *"The kid shall not be boiled in the milk of its mother."* Accordingly, the Russian meal is divided into two parts, that which contains milk and that which does not, the latter always preceding the former. Hence, he will not eat buttered bread with his *entrée.*

All meat must be *kosher*, which much abused word means merely pure or rather healthy. This means that the bovine or fowl has been slaughtered by a *shochat* who has been taught for the purpose. By this method of killing, all blood must be drained when slaughtered and the carcass well examined so that there be no signs of disease. Even this ancient custom is being copied nowadays by the appointment of official meat inspectors in Trenton and the majority of other American cities. The Russian Jew will have no blood left in his meat and the pious house-wife soaks all meat in salt water twenty-four hours before cooking so that all blood is cured out. To eat the flesh of unclean animals is forbidden and they have distinguished the clean from the unclean by a very simple rule. Animals without a cloven hoof and fish without scales are forbidden. This distinction is accurate by biological fact. For example, the sturgeon, catfish, crab and oyster are scavengers, and the hog will eat human flesh. These laws, it must be noticed, were enforced before the dawn of history, have been studiously observed throughout the ages and probably always will.

The Russian Jew will apply his ancient customs even in his most intimate daily life. Years are

reckoned from a Jewish idea of the beginning of the world. Hence the Jew is now living in the year 5688, which corresponds to our 1908, although the Hebrew year starts from a movable holiday sometime in September or October. Their books, like their manner of reading and writing, commence from what we would call the back, so that in looking for the title page of a Jewish book, one finds it where the *finis* would otherwise be. All their books, as well as papers are printed to be read from right to left.

Marriage among the Russians is always a matter of the head rather than the heart. The *Shatchen,* or matchmaker, is a recognized professional man among this nationality. Inasmuch as they are encouraged to marry at a young age, the matchmaker is more necessary among them than other nationalities. He is paid for his services in accordance with the wealth of the bride that he secures. On occasion, a very wealthy one is found for the marriage-seking youth, and at such times the matchmaker's business is a very paying one. At a Jewish marriage practically the same form is gone through as among Christians, but a glass of wine is provided for each to drink of, after which the glass is crushed under the foot

of the happy bridegroom. This betokens strength of character.

The Russians in Trenton have taken excellent care of themselves, and have their own eleemosynary institutions. Among these local institutions is the "Wanderer's Help," founded many years ago for the purpose of assisting the poor, not only of their own nationality, but also of any other nationality. At this institution of charity, Christians are as welcome as Jews, and bed and board are provided for all until they either secure employment or travel farther. Passage is provided for those who must go farther and have not the means of paying their own way. The janitor is always there. The place is very clean, and was erected at a cost of $800. This institution always has enough funds from the large number of subscriptions that have always been sent.

Another example of the Russian Jews' love for the poor neighbor is the *Miles Reschid* which is a peculiar and unique form of helping families in distress. This society was formed about seven months ago, with a capital of $800 subscribed as a charity by the philanthropic members of the local colony. This fund which is increasing daily, is loaned out to the worthy poor in sums

BROTHERS OF ISRAEL SYNAGOGUE.

This Edifice was erected seven years ago on Union Street at a cost of more than $25,000, *and it is now practically Free of Debt.*

not exceeding $20, to be repaid a dollar weekly. No interest is charged. This is a tremendous source of help for many a Jewish family, and exhibits in a beautiful way the Russian Jewish charity.

The local Russians have three synagogues already and will have a fourth within a very short time. The latter will probably be built somewhere near the center of the city, and will be a very pretentious one.

At present the largest synagogue is the *Achainu B' Nai Israel* or Brothers of Israel, which congregation was founded on May 14th, 1886, by Isaac Levy. The first services were held in a hall, but after four months the Presbyterian Church which formerly stood on the site of its present location on Union street was purchased for $3,000, which amount was totally cleared within the first two years. This synagogue served the purpose until with the great influx of Russian Jews to Trenton it became too small, so in August, seven years ago, was built the present handsome structure which they now have. This was built at a cost of more than $25,000 and now more than three-fourths has been paid off.

This congregation numbers 1,200 families and

has a yearly expense of more than $6,000. It is most significant that there has never been a deficit. The interior of this synagogue is fitted up in the usual Orthodox Jewish fashion with the gallery so constructed that the auditors can only hear but not see what transpires on the first floor. This is in accordance with the old Jewish custom of separating the men from the women, the women sitting in the gallery and the men below. There is probably little flirtation in their congregation. Hats are never removed, and it is somewhat amusing to notice the large number of cuspidors that have been placed throughout the synagogue, not only for the men but for the ladies too. Services are held here each Friday night, which is the commencement of the Jewish Sabbath, and on Saturday morning, too.

Across the street stands Dr. Herczel's Hebrew school, which was built four years ago at a cost of $15,000. This is more than three-fourths cleared already and was named after an eminent Austrian Hebrew educator, Dr. Herczel, whose death occurred during the week of its dedication. In this school are taught the Sabbath school pupils, and also the day pupils, for whom daily sessions are held. There are two teachers here whose

names are so long that it must be a trial for the pupils to even learn them.

Rabbi Pinchus Turman is the pastor of this synagogue. Rabbi Turman is a typical Russian, both in appearance and manner of speech. He was born in Ivenez, Province of Minsk, Russia, and received his education in a Jewish institution in Vilna. Here he secured his Rabbi's certificate. He had various charges in the Province of Vilna before arriving in America. He came here four years ago, and shortly after his arrival he was elected Rabbi of the Brothers of Israel Synagogue and has been Rabbi ever since. So pleased with him is his congregation that a few months ago he was re-elected for another term of three years. He lives at 209 Fall street, which modest home provides a residence for himself and a family of three children, all of whom are attending the American public schools and outstripping many of their American school-mates in progress. A daughter, Sophia, holds certificates for excellence ever since she started school. A brother-in-law, Moses Schlossberg, is at present in his third year at the Trenton High School, and although he must labor against an exceedingly small knowledge of English, he stands very close to the head of the class.

The *Anschi Emmess,* or People of Truth congregation, was founded some twenty years ago and now has two structures at Union and Fall streets. The larger is the synagogue, which, interesting to note, has the pulpit in the center and the pews arranged in circular fashion about it. The Ark, which all Jewish synagogues have built into the end of the auditorium, is very beautiful here, and their scroll, which contains the Talmudic laws, is beautifully tooled. This congregation has some 300 families and its services are held on the regular Jewish Sabbath days.

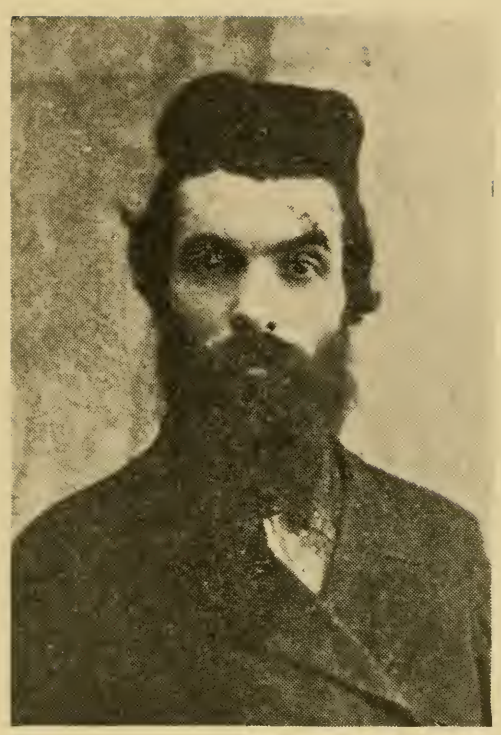
Adjoining the synagogue is the daily school, which has accommodations for 200 pupils. This school has sessions during the school year daily from 9:00 to 11:30 and 2:00 to 3:00. There are two teachers, H. Hinkin and Hyman Vroblinsky. The Sabbath school has for its teachers Miss Fannie Bushnon and Eleak Budsin.

The officers of the Brothers of Israel congregation are: Hyman Silverman, president; Havis Olisky, vice-president; Morris Iskovitz, secretary, and F. Lavinson, treasurer. The officers of the People of Truth congregation are: S. Silverman, president; Jacob Fin, vice-president; Isaac Gutstein and Solomon Kohn, secretaries, and Zushman

Fin, treasurer. The trustees of this congregation are Jacob Albert and Mr. Supperstein.

The Rabbi of the People of Truth synagogue is Max Surfnoss, who makes his home at 59 Union street. He was born at Vilna, Russia, and attended college in his native city, where he became Rabbi. His first congregation was at Old Kinek, Province of Vilna, whence he emigrated to America in 1892. He was Rabbi of a New York congregation for about four years, and came to Trenton twelve years ago at the call of the people of Truth congregation, with whom he has been ever since. He is exceedingly well beloved among his own people for his philanthropic and charitable work among the poor of his nationality. He married in Russia and has six children, one of whom conducts a Hebrew school for Russian children. No less thrifty is his wife, who, by the way, conducts a grocery and meat market in the parlor of their home.

A third congregation is the *Anchi Chedek,* or People of Justice, which was founded in October, 1907, by the *Shochat* Rabinowitz. This congregation numbers some hundred families already, and holds its services on the second floor of 6 Union street. In order to accommodate the crowds



RABBI MAX SURFNOSS.

Rabbi of the People of Truth Congregation and well known for His various Charities among His Fellow-Countrymen.

which will attend services on *Rashashanna* and *Yom Kippur,* New Year's Day and Day of Atonement, respectively, Turner Hall on South Broad street has been rented. The officers of this new congregation are: Hyman Rosenthal, president; Samuel Rosenthal, vice-president; Iky Fineberg, secretary, and Mike Movsovikch, treasurer.

The congregation holds its services under Rev. Meyer Rabinowitz, who, by the way, is a sanitary expert. He was born in Valaika, Province of Vilna, Russia, and there underwent a course of university training. He practiced in Russia ten years before arriving in America, in 1900. He has been in Trenton about one year, during which time he has been attached to the new congregation. He married in Europe and has three children, one of whom was born in America. He makes his home in the quarters of the synagogue at 6 Union street.

Very shortly there will be a new synagogue for the more prosperous members of the colony who wish to move farther up-town. The names of the projectors are not to be had yet, but this is a well-authenticated rumor. The Russians are also great "jiners." They have, though, not so many societies as the other nationalities. If

financially able the Russian will become a member of each one. The Hebrew Sick Benefit Society, which has a membership of about 200, was founded fourteen years ago by Messrs. Urken, Kohn and Levinthal. This society is now called the Capital City Benefit Society, having been last year incorporated into the National Sons of Benjamin as a branch. This is strictly beneficial. The officers are: Louis Fitzberg, president; Mr. Gorden, vice-president; Morris Sine, secretary, and Julius Trapp, treasurer. This society meets every second Sunday in Ribsam's Hall.

The *B' Nai Brith,* which is a national beneficial society for all Jews, has also a branch in the Russian colony. This seems to be the most exclusive society among them and is mostly composed of the more successful business and professional men. It has a large membership.

There is a Ladies' Aid Society, which does considerable work among the poor. This society is ever ready to grant material assistance, because it has a large fund always at its disposal. A society of this character is connected with each congregation. The *Brith Solom* is a beneficial society that was founded about a year ago. The officers are: Meyer Schlesinger, president; Morris

ISAAC LEVY.

The First Russian to arrive in Trenton and who has been Identified with every form of Activity among his people. For a period of ten years he was President of the Brothers of Israel Congregation.

Frank, vice-president; Julius Randor, secretary, and Isaac Solomon, treasurer. This society meets every second Sunday at 515 South Broad street.

The Zes Society is a strictly social club and was founded about two years ago. This society has permanent quarters at 100 Union street, where their furnished rooms are always open to members. They hold excursions very frequently, and it is probably the best known of our local Russian societies. It is controlled by a board of governors, of whom the president is Justice of the Peace David Kelsey. Business meetings are held each week.

The Cadmus Club was started about six months ago and is another strictly social club with permanent quarters at Columbus Hall, 311 South Broad street. This, too, is always open and is controlled by a board of governors, of which the president is Max Levi. They hold their business meetings each Sunday.

The Progressive Republican Club was started this year, although, as a matter of fact, it is really a revival of an original Republican club which was started seven years ago by Isaac Levi and flourished for about three years. This society contains only citizens of the United States and

have taken an active interest in this year's presidential campaign. They developed many excellent orators, who doubtless did considerable work for the good of the party this year.

Russian immigration to the United States started about twenty years ago, but it has been only within the last ten years that such tremendous numbers have come to our shores. The growth of Russian immigration can easily be measured by the rise of the Anti-Semitic feeling in Russia.

The very first Russian to arrive in Trenton was Isaac Levi, who at present has his place of business at 304 Union street. He arrived in Trenton twenty-two years ago from Scotland, where he had lived for ten years previously. He speaks English as well as any American and is a most interesting character. When he came here there was not another one of his nationality in town, but within the first few months about four families arrived. He started the first congregation on the second floor of the Washington Market, over twenty-two years ago, and has been prominent in all Russian activities since. He first embarked in the hat business on Willow street, and later in the clothing business. Now he conducts a fruit and confectionery store at his home.

To sketch the names and characters of well-known Russian Jews in Trenton would be most invidious, because such large numbers of them have attained prominence in one business or another that it would require more space than is available, for this purpose alone.

The Russians have six cemeteries, all of which are connected with the respective congregations. Two of them have already been filled up, although it should not be imagined from this that their death rate is high.

Accordingly, when one considers all their widely diversified lines of activity and the various channels through which such large numbers of this nationality have attained wealth and prominence, Trenton has reason to be justly proud of these people, who are really nothing more than refugees from a land where life for them had been unbearable.

THE ITALIANS

CHAPTER FOUR

THE ITALIANS

THEY ARE PATIENT TOILERS WHO HAVE CONTRIBUTED MUCH TO THE CITY'S GROWTH AND PRODUCED MANY USEFUL CITIZENS

PROBABLY the best known of Trenton's foreign residents are the Italians. For some reason the average American is usually acquainted to some extent with the Italians even though he knows nothing of the other nationalities that go to make up Trenton's cosmopolitan population. According to geographical location, the Italian colony is the most clearly defined of all those in Trenton. That portion of Trenton which is bounded by South Clinton avenue and Bayard street, Whittaker and Chestnut avenues is populated almost entirely by people of this nationality. Trenton surely has Italy transplanted or as much of it as is possible in a city of its size. Butler street, throughout its entire length, gives residence to Italians only. From end

to end of this interesting street one finds children playing in the streets, shouting to one another in the language of their forefathers. Their elders, too, sit about on their respective doorsteps discussing the gossip of the day or their work—Italians seldom converse on other topics—all in their native dialects. The Italian language has as many dialects as there are languages in Europe. In all the houses on this street one finds an amazing number of dwellers, astonishing one to the point of doubting that a house so small can hold a family so large. But then, they are seldom all of the same family. The Italian who has attained to the degree of prosperity justifying ownership of his own roof tree, never loses the opportunity of turning an honest penny in addition to his regular income by taking in paying guests and, like a trolley car, there is always room for more. Hence, the amount of work that the long-suffering Italian wife must do can best be imagined. To this state of affairs, there is of course, a serious aspect—the menace to the *morale* of a community that permits more than a reasonable number of families to occupy one house. Fortunately, though, one hears of comparatively few disorderly affairs among them.

To the Italian immigrant, but lately arrived from the shores of sunny Italy, the contrast of existence in a densely populated colony to that of an Italian farm must be most striking. The case of one "Tony," who is a well-known character in the colony is an epitome of nearly all who have come to America to better their fortune. Up to a few years ago, Tony lived with his faithful wife and numerous progeny in a little hut that clung to the side of a hill on the shores of far-off Sicily, not far from the ancient city of Syracuse. Every day he journeyed to the farm of his landlord where he helped cultivate the olive and almond, receiving in return the produce which he could raise on a patch surrounding his dwelling, with, perhaps, a cow or goat besides. To be sure he r e c e i v e d wages too, but this, he will tell you was so small that it was really a neglible factor in the financiering of his existence. For that matter the landlord, too, was poor, so poor that toward the end of each summer all the trees were stripped of their leaves to furnish fodder for the animals. Each night Tony would sit by the door of his hut, playing with his children and viewing the tranquil waters of the Adriatic enveloped in that golden sunset haze which painters

throughout the ages have striven to copy but in vain. But the greed for gold drove Tony here. Now Tony works from seven in the morning till six at night in one of the large manufacturing plants in Trenton and makes his home in the prosaic environment of a seven-roomed house that affords comfort(?) for that number of families. But Tony says, "Where I make the most money, I am best satisfied." This expression voices the sentiment of them all. Is it any wonder that so many of them emigrate back to their native homes when once they have acquired a competency here?

Butler street, the main thoroughfare of the Italian colony here, furnishes the best examples of the Italian type. Always crowded with gesticulating people, it shows itself to the best advantage, though, on the various Italian holidays. These holidays, by the way, are holidays in the strict sense of the word in that they are all church festivals. On August 16th is celebrated the Catholic holiday of Our Lady of Mt. Carmel. On this date Butler street decks itself out in the best that time and effort can effect. Every year lines of lights fantastically, though artistically arranged upon supports that are fashioned in the shape of a *fleur de lis,* are strung across the street

for a distance of three blocks. Under this canopy of light pass processions that are only religious in character, a custom in which American visitors in Italy seldom fail to participate. On that date, too, all the latch strings of the Italian homes are out and the guest is welcomed with good cheer. So this is truly Italy in Trenton.

Many Italians have become local business men, thus adding to the aggregate wealth of the city. While the Italian blood runs hot and his passion is easily inflamed, the Italian laborer was the man behind the pick which built more than one American railroad. Here in Trenton large numbers of this people are employed on the trolley lines, the streets and in the various factories and where they are once employed, they are usually successful in preventing the intrusion of other nationalities. Tony is a good workman and is blessed with a most patient disposition. In fact Italian patience in toil has become proverbial in America.

There are more than three thousand five hundred Italians in Trenton, practically all of whom make their residence in their own colony. Their families are very large and ten children is not uncommon among them. The Italian considers

children his greatest blessing and in this respect, they are certainly very much blessed.

Practically all Italians are Catholics and those few Protestants that may be found among them are merely the exceptions that prove the rule. Coming from the ancestral home of the Popes, it would be impertinent to ask their religion. The Catholics have built a large and handsome church within the last few years on Butler street near Clinton, and here our Trenton Italians come to worship. It is a commodious structure, built of pressed brick and white sandstone, with a wide stairs approaching it. It is called St. Joachim's Catholic Church and was built in 1904, a monument to the efforts of Monsignor Pozzi. The local Italians first held their services in a hall at the corner of Jennie and Genesee streets, but with the advent of Monsignor Pozzi steps were immediately taken which eventually resulted in the splendid house of worship which they now have. This church has a seating capacity of more than two thousand and the services are always well attended. Among the Italians one finds that the men are as much interested in their church as the women. In most nationalities the women are predominant. This church has a nicely finished,

VERY REV. MONSIGNOR ALOYSIUS POZZI.

Pastor of the St. Joachim's Catholic Church, Which He Erected Four Years Ago by an Unusual Devotion to Duty. He is Much Beloved by His Congregation.

kalsomined interior with a handsome chandelier in the center of the auditorium. There are school rooms in the basement where Sunday school is held, but at present there is no parochial school there. The congregation is considering building a parochial school at some convenient place in the neighborhood very soon. There are some five hundred families in the congregation and it is easily the largest foreign church in Trenton. The trustees are Giuseppe Lacchici and Joseph Baldacci.

The church is in charge of Monsignor Aloysius Pozzi, who organized it. Monsignor Pozzi was born in Bagna della Porretta, Italy, and received his education there. He was educated in the classics at Perugia and graduated from the seminary of the University of Rome in 1893, when he was ordained to the priesthood. He is a member of the Barnabite Order, and as such taught Latin and Greek for six years in the various colleges in Italy before coming to America. He was first called to Vineland, N. J., where he did missionary work until 1901 when he came to Trenton at the behest of Bishop McFaul, who appointed him diocesan visitor for the Italians. Later, affiliating himself with the local Italians in their efforts to form a congregation and build a church, he

became their first pastor, a charge which he has held ever since to the delight of his flock. The Monsignor has done much during his stay in Trenton to enlighten and uplift his fellow-countrymen and is probably as well known among Americans as among the Italians.

Monsignor Pozzi is assisted at the church by the Rev. Father Angelo Leone, who has been in America but three months. He is a highly eudcated man, who deserves the title of professor, having been for one year instructor in the classics at the University of Florence and three years teacher at the University of Bologna. He was born in Nocci, Italy, and attended the *lycée,* the Italian equivalent of our preparatory school, at Rome, whence he entered the University of Naples, where he was graduated with high honors in 1896. When he arrived in America he remained for a time in New York and has been in Trenton about three months. Among the Rev. Father Leone's accomplishments is the ability to speak Latin with the same fluency with which he speaks Italian. This fact is in contradiction to the usually accepted statement that Latin is a dead language. He appears to be of a very earnest and sincere dis-

ITALIAN EVANGELICAL CHURCH.

position, impressing one as of the type that is content to be a life-long student.

Monsignor Pozzi and his assistant live in the parsonage at 19 Bayard street, in the rear of their church. Unfortunately the parsonage is not at all in keeping with the handsome appearance of the church to which it belongs. It is one of a row of houses, evidently built a considerable while ago and has nothing to distinguish it from its neighbors. However, what it lacks in exterior adornment, is made up in the furnishings of the interior. There is a library with many books, comfortable furniture and most conspicuous of all, a player piano with a large collection of the latest popular music in the form of perforated music rolls, such as are used for the purpose. This betokens both a taste for music and a desire to keep abreast of the times.

The Italian Evangelical Church is situated on Whittaker avenue near Roebling, and is a growing congregation of some one hundred families. This church is one of the most complete for its size in Trenton. It is but one story in height, with a high basement, but has within its walls every modern improvement that it is possible for a church to have. It is built of red brick with limestone

window sills. The roof is tiled with slate and all the front windows are leaded glass which gives it a really elegant appearance. The auditorium is on the first floor and in the basement are the various school rooms. In addition, there is a bath, with shower and tub, for the women and men, an office fitted up well for the use of the pastor and a fully equipped kitchen for use in the event of social functions or festivals. In this latter respect, they have anticipated the American churches that hold suppers so frequently. In planning this church edifice, the originators have certainly not overlooked any advantages. This church has no parochial school, but it conducts a kindergarten which nearly approaches one. This children's school is continued the year round and has pupils up to ten and eleven years of age. During the summer months there are quite a few additions to the enrollment from those who attend the public schools during the term. The teacher of this school is Miss Carolina Pesatura, who teaches only in English. This church is one of the youngest in the city. It was dedicated in December, 1907, and represents the growth of an original eighteen members who took their first communion in June, 1899. This church is in

THE REV. DR. VINCENT SERAFINI.

The Pastor of the Italian Evangelical Church, Who First Gathered His Congregation and Then Built His Church.

charge of the Trenton Church Extension Committee.

The pastor of this church is the Rev. Dr. Vincent Serafini, who is chiefly responsible for the erection of the present edifice. To him is due also the large number of communicants as he did considerable evangelizing since he settled in Trenton. He was born in Riccia, Italy, which is not very far from Naples, and secured his higher education in the National Institute of Technology in the latter city. In 1892 he graduated from college and the same year arrived in America, settling first in Hazleton, Pa., where he was converted to Protestantism. Later, he entered the German Presbyterian Seminary in Bloomfield, this State, whence he entered the Princeton Theological Seminary from which he graduated in 1898. He immediately came to Trenton and has been here ever since.

The Rev. Dr. Serafini lives at 62 Division street with his wife and eight-year-old daughter, Constance, who is a dark-eyed blonde miniature of her mother. This residence, which does service as a parsonage, stands near the end of a row of houses and is a typical porch front, three-story red brick house, of the kind that are numerous

CONSTANCE SERAFINI.

Her Mother is an Educated Woman of American Lineage and her Father was Born and Reared in Italy. She is the Highest Type of the Coming Generation.

in the residence sections of the city. The parlor of his home resembles the American college man's room in that everything is suggestive of his *alma mater*. Princeton cushions and pennants abound and there is a general air of the collegian's tastes throughout the place.

Connected with the churches are many societies which seem to be more numerous than those of any other nationality in Trenton. The oldest society among them is the Columbus Society which was organized in 1886 by John Pirola and P. Wata as a beneficial organization. This society pays $7 weekly sick benefits and $100 death benefits. It also makes provision for the death of the wife of a member. The officers of this society are: Vito Vitelli, president; Vito Dileo, vice-president; Francesco Graziano, secretary, and Vito Lorenzo, treasurer. This society meets on the second Monday in each month in Independence Hall.

The Washington and Victor Emmanuel Society is another beneficial society which was founded in 1888. The name of this society does honor to both Italy and America. The officers are: D. Bucchicio, president; Donato Bucchicio, vice-president; Rudolph Gervasone, secretary, and

Donata Pierro, treasurer. This society meets in Rudner Hall, the first Thursday in each month.

The Garibaldi Society, named after the father of Italy, was organized in 1903 as a beneficial society. The officers are: Joseph Petrino, president; Sebastian Ragen, vice-president; Giuseppe Tagilli, secretary, and Giuseppe Franchelli, treasurer. This society meets the third Thursday in each month in Independence Hall.

The Calabrian Society, although a beneficial society, appears to have a membership of only those who hail from that province of Italy after which it is named. This society is so clannish that it would summarily expel any man who secured membership by a false claim to birth in Calabria. This clan was formed in 1906, and has the following officers: Pedro Felici, president; Tony Palaccio, vice-president; James Vittorita, secretary, and Leonardo da Vinci, treasurer. This society meets on the second Wednesday in each month at Independence Hall.

The Neapolitan Society is another provincial benefit society composed of men from the Neapolitan province. This society was organized in 1906, and its officers are: Fillipo de Angelo, president; Michael Noccia, vice-president; Raphale Quisito,

secretary, and Raphale Bonganzo, treasurer. This society meets on the third Tuesday in each month at the members' houses.

Those who come from the state of Rome organized about four years ago, the Roman Society. The officers are Peter Giacchetti, president; Michael Canzione, secretary, and Leo Cocci, treasurer. This society meets on the second Friday in each month at Rudner Hall.

The San Filese Society was founded about two years ago as a beneficial society and has the following officers: Sebastiana Lanzo, president; Giuseppe Lavoni, vice-president; Sebastiana Petrion, secretary, and Victor Prezzi, treasurer. They meet on the second Wednesday in each month in the members' houses.

The Bercilliero Society is an Italian marching club that is affiliated with the St. Joachim's Church. It also has certain benefit features. This society wears the uniform of the Garibaldi campaigners with red shirt, broad brimmed, round crowned hats with feather, blue military coats with braid and trousers of the same color with a red stripe down the seam. For arms they carry swords. The officers are: Antonio Belucci, president and captain; Michael Pinto, vice-president; Felicio

Vespucci, secretary, and Joseph Carnivalli, treasurer. This society has over a hundred members and always heads the church processions. They have business meetings once a month, but meet every week for drill in a hall on Mott street.

The Protestants have been no less active in the matter of forming societies, the oldest of which is the Men's League of Mutual Aid, which was organized in 1904 by the Rev. Dr. Serafini, who is now president. The other officers are: Dominic Massimi, vice-president; Frank Rita, secretary, and Michael Petti, treasurer. Meetings are held on the first Tuesday of each month in the Church Hall.

The Young People's Society of Christian Endeavor was organized last winter by Miss Pesatura. This society will be shortly affiliated with the National Christian Endeavor. Its officers are: Mary Gabriella, president; Cairola Lucci, vice-president; Miss G. Martellini, secretary, and Miss C. Pesatura, treasurer. This society meets on the last Monday of each month, but prayer meetings are held each week.

The Junior Christian Endeavor Society, of which Mrs. Serafini is the superintendent, was organized in November, 1907, and has the

following officers: Emily Massimi, president; Josephine Latteri, vice-president; Joseph Rita, secretary, and Miss Constance Serafini, treasurer. This society meets every Friday afternoon, with the last one in each month reserved for business meetings.

Probably the most valuable of all the local societies of whatever nationality is the Educational Circle, which was organized about eight years ago by the Rev. Dr. Serafini for the purpose of teaching Italians the American language and otherwise uplifting them. In this respect, the Italians alone of all other nationalities in Trenton have solved the problem of working out their own salvation. In this, they deserve all possible support and encouragement from the Americans. During the winter months this society has meetings three times a week, when classes are held in the English language. Occasionally they hold entertainments. In the church basement, where they hold their meetings, a reading room is always open for members. The dues of this society are a dollar per year. The officers are: Cairoli Lucci, president; Cesari Lefocci, vice-president; Luigi Gabrielli, secretary, and Frank Guerro, treasurer.

The "Busy Bees" is another educational society

connected with the church for teaching sewing and other domestic arts to the young ladies. Here they are taught to embroider, sew, cook and do domestic work in general. Graduate members of this society probably make good wives. The classes are conducted by Miss Pesatura.

The Italians in Trenton have two full brass bands, the oldest of which is the Metropolitan Band, which found existence more than twenty years ago, although it had not been upon a firm footing prior to seven or eight years ago. Since that time it has been in active service. It has twenty members, who practice at stated intervals in their hall at 582 South Clinton avenue. The leader of this band is Vito di Lorenzo.

The Mascagni Band was organized in 1905 and has become well known in this city through its public spirit in rendering free concerts last year in Monument Park. These concerts were very much appreciated at the time. This band is composed of twenty-five pieces and practices each week at the hall, corner of Chestnut avenue and Elmer street. The leader of this band is James Vossa.

The Italians have furnished many well-known and respected business men. The best known

ANGELO CAMERA.

Merchant and Owner of Camera Hall on South Broad Street, Which He Built in 1889. *For Fifteen Years He Was President of the Columbus Society.*

Italian, as well as the oldest, in point of residence, in Trenton is Angelo Camera, who came to America thirty-nine years ago; he has lived thirty years in Trenton. When he arrived in Trenton there were less than a dozen of his race in the city. He embarked in the confectionery and fruit business and was very successful. In 1889 he built Camera's Hall, which is still one of the handsomest buildings on South Broad street. Mr. Camera was a member of the grand jury last year. All of Mr. Camera's children have been educated to a good extent, a son, Nicholas, now a civil engineer in the employ of the Pennsylvania Railroad, having been the first boy of Italian parentage to graduate from the Trenton High School. A daughter, Mary, graduated from the High School in 1901 and from the State Normal School in 1903. She has been a teacher in the Franklin School. Another daughter, Alice, graduated from the High School in 1906, and from the Hewitt Training School this year.

John P. Manze, the youthful proprietor of Manze's Hotel, is another example of the enterprising Italian. His first efforts in business were made as a newsboy on the streets of Trenton. By gradual stages he made his way into more sub-

stantial business until last year, when his father presented him with the elegant, four-story brick and stone hotel that now bears his name. Mr. Manze, however, is American born.

Joseph Schiavone, the local Italian banker and steamship agent, is prominent in the Bridge street colony. He has his place of business at 426 Bridge street, where he also makes his home with a wife who cannot speak a word of any other language but French. He spent many years in France before emigrating to America with the object of his affections. Mr. Schiavone was recently appointed a Notary Public by Governor Fort.

Dr. Raffaele Panteleone, of 26 Clark street, is the local Italian physician. He secured his education in the medical department of the University of Naples and enjoys a large practice among his fellow countrymen here. Dr. Panteleone passed the examination of the State Board of Medical Examiners a number of years ago and has settled in Trenton ever since.

Probably as well known as any of these are Jimmie Mooch and Mike Dileo, bootblacks at the State House and the City Hall, respectively. Jimmie Mooch has somewhat of an advantage over Mike Dileo in that he attends to the pedal

JOSEPH SCHIAVONE.

He is Prominent in the Bridge Street Colony and is Identified With Many Italian Activities.

extremities of the State politicians, while Mike is content with the municipal lot. Both of them nevertheless, have accumulated money since coming here, and Jimmie owns real estate already, while Mike is educating five children. These two men are worthy of emulation.

The local Italians have a newspaper of their own. It is called *La Sentinella,* and appears every Friday afternoon. The publishers of this paper are Ronca and Sanelli, who conduct a general banking business in addition to the paper at their office, 688 South Clinton avenue. This paper is quite an up-to-date sheet containing each week news of importance to the colony together with editorials that are never timid. This paper has been in operation for over five years already. The editor is Felicia Ronca, who is also Consular Agent in Trenton for the Italian Government. Italy is the only nation that conducts an agency in Trenton. Mr. Ronca's consulate is at 344 Elmer street. The printer and general manager is C. Sanelli, who is his partner in business.

So in many ways the Italians have shown themselves very desirable citizens, and it is due them to say that they have succeeded better in working out their own salvation than any other natonality

in Trenton, because, as shown in their various activities, they have been the first to establish schools for the immigrants to learn American affairs. Whatever they have done in Trenton, they have done thoroughly and deserve the respect of the city for their success here.

THE SLAVS

CHAPTER FIVE

THE SLAVS

THEY ARE A VERY PIOUS PEOPLE AND MOST DESIRABLE ADDITION TO TRENTON'S WORKERS. THEY COMPRISE MANY SKILLED MECHANICS

THROUGHOUT the western portion of the southern section of Trenton live the so-called Slavs, all immigrants from one of the most disturbed territories of Europe. However, of all foreigners who have found an asylum and haven in America, this nationality has probably surpassed all others in the readiness and quickness with which they have adopted American customs. This is all the more remarkable in view of the fact that few of these ever had the advantage of even the most rudimentary education in their native land. National pride, coupled with an innate hatred for the stronger nation of which they are subjects causes them to ignore the schools offered them in the land of their birth. From Bohemia, Zemplén,

Sáros, Berek, Abauj-Torna, Galicia and all those provinces of Hungary that lie toward the north have emigrated in recent years, enormous numbers of a people who, though handicapped with a language that is not recognized in the courts of Europe, are blessed with the most astonishing native ability imaginable.

As is well known, the Slavoks are subjects of the Hungarian crown, and as such are required to send their children to schools where only the Hungarian language is allowed and are compelled to plead before the courts of law in the Magyar tongue. This, together with less important causes, has given rise to a mortal antipathy, one for the other, which hatred has been carried even to our own shores. The Slavish tongue, which has remained uncorrupted through a dozen centuries, is one of those languages which have baffled the efforts of philologists in assigning an origin. On comparing the language with others, one is almost forced to believe that like Uncle Tom's Topsy, it simply "growed."

But even though they may be justly proud of such an ancient language and land, they are the quickest to throw off European customs for American manners. It is a remarkable fact that

in the majority of Slavish homes in Trenton, only English is spoken. This is because the rising generation is compelled to speak the American language with their cosmopolitan play-mates, and even go so far in many instances, as to disclaim all knowledge of Slavish, even though they know the language full well. This is significant of the zeal with which they adopt the language of their adopted country.

The Slavoks, coming as they do from a region in Europe that has no large cities, evidently reflect the conditions of their original home in America, in that, practically none of them have engaged in business enterprises of their own in Trenton. This is a feature which distinguishes them from all other nationalities in Trenton. But the compensating character is in the great number of them that are skilled workmen in great contrast to the other nationalities which are made up chiefly of unskilled workmen. The wire department of John A. Roebling's Sons' Co. and their machine shops, the tool department of the Mott Iron Works, the various departments of the American Bridge Co., and other plants that employ large numbers of skilled workmen, give employment to hundreds of Slavoks.

Though other foreigners may be quiet in their habits, the Slav is, if anything, more so. He is of a careful and thorough-going, if plodding, disposition and is more apt to consider "how well" rather than "how much" done. In one department at John A. Roebling's Sons' Co., no other nationality than the Slavoks is employed, even their foreman being of the same blood. Inasmuch as they have so many skilled and hence well-paid workmen among them, they are a very prosperous and contented colony. The average Slavish home is singularly free from the large number of boarders that are ever present in the homes of certain other nationalities. This is probably a result of their greater earning capacity.

The facial characteristics of the Slav are quite pleasant. Although their faces are usually broad and features rather too well defined and proportioned, they are nearly always crowned with the lightest of fair blonde hair. However, many of those who were born in America, strangely enough, have apparently lost entirely their ancestral features. This is especially true of the young ladies, many of whom are employed in the local stores. It would be impossible to distinguish these from their American sisters by appearance.

There are over three thousand members of this nationality in Trenton's colony. This number can be readily calculated from the various church rolls, making additions, of course, for those who may not be church members. But in all credit to the Slav, it must be said that those who belong to no church are very few.

The Slavoks have had an advantage over their brethren of other nationalities by the benefit of a longer residence in America. The arrival of the Slavs in Trenton antedated by many years the appearance of other Eastern European peoples. As long as 35 years ago, Slavoks began coming to Trenton in considerable numbers and immigration has continued in an evenly flowing stream since that time. Accordingly, it would be difficult to determine the pioneer in Trenton of this hardy race.

John Hatrak, who lives on Woolverton avenue, near the Home Rubber Works, has lived in Trenton for more than thirty-five years, during which time he married and raised a family. He is a most devout church member and has shown his zeal by having presented a splendid statue of the Crucifixion done in stucco, to the St. Mary's Greek Catholic Slavish Church, of which he is a member.

JOHN HATRAK.

He Has Lived in Trenton for More Than Thirty-Five Years and is a Prominent Member of the St. Mary's Greek Catholic Church.

George E. Bogdan, who lives at 158 Home avenue, is a type of the most advanced Slav. He lives with his wife and child, who exactly resembles "Buster Brown," in a comfortably furnished house which he purchased years ago with the proceeds of his work. His wife, by the way, is American born, and is an accomplished musician. Mr. Bogdan is probably the most representative of his natonality and has been in this country many years. He is the most prominent member of the entire local colony. His home is filled with all the evidences of American refinement, such as current magazines, newspapers, books, etc.

John Mras, who conducts a store at 716 South Broad street, is another example of the advanced Slav. He has been in this country over twenty years and has a son whom he intends to educate to the fullest extent. This son completed a course in the Trenton High School and will enter one of the leading universities in the Fall, with an ultimate view of entering one of the learned professions.

Such characteristics as betrayed by these give unmistakable evidence of the avidity with which American thought and ideas are grasped by this most capable people.

GEORGE BOGDAN AND HIS LITTLE SON

He is one of the Most Enlightened of His People and Prominent in the Colony.

SLAVS

THE ~~ITALIANS~~

There are three denominations represented by the Slavoks, the Roman Catholic, the United Greek Catholic and Evangelical. Of these, the Roman Catholic has the largest number of members.

The St. Peter and Paul's Roman Catholic Slavish Church stands on Second street near Cass, and is a most modern edifice in every respect. It is built throughout of brown sand-stone and is approached by a flight of steps; broad enough to remind one of European architecture. The church stands detached, and on the adjoining lot is the parsonage which is built of yellow fire-brick, both buildings having been carefully surrounded by granolithic pavements which gives the whole an appearance of thorough completeness.

The pastor of this congregation is the Rev. Father Coloman Tomchany, who, although but four years removed from his native land, is thoroughly Americanized, and remarkable to state, takes the most lively interest in all sorts of athletics. He follows with great enthusiasm the triumphs and defeats of the Trenton baseball team. He believes that the code of ethics for the thorough-going gentleman includes an interest in athletics as well as in literature, art and music. He is

a sincere patron of all the fine arts and has surrounded himself at his home with all the evidences of American and European culture. Surely, such a man as he is a most welcome addition to Trenton's future citizens.

He was born in Eperjes, Hungary, and finished his preparatory education there. In 1898 he was graduated from the University of Kassá, and was ordained to the priesthood. He arrived in America in December, 1904, having had a charge in Varano for six months and in Perbenyik for six years, successively, before being called here. He has been pastor of the St. Peter and Paul's Roman Catholic Slavish Church in Trenton for nearly a year since.

The St. Peter and Paul's Roman Catholic Slavish Church was founded about ten years ago by Andrew Bogdan and John Majernik, and has flourished to such an extent that it is now practically free of debt. The interior of the church is most beautiful in both decoration and arrangement. In the vestibule of the entrance is a large crucifix done in stucco, set upon a golden oak cross and base, that was presented by J. Kurisko and wife, two of the parishioners. The interior of the church is arranged with the characteristic Slavish

THE REV. FATHER COLOMAN TOMCHANY.

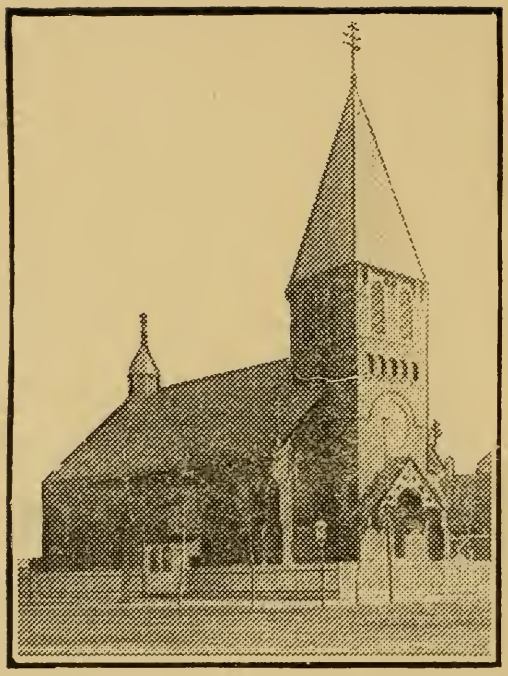
Pastor of the St. Peter and Paul's Roman Catholic Slavish Church and a thoroughly Americanized Foreigner.

love of regularity and balance, the largest chandelier, a beautiful fixture, made of the finest cut crystal, presented by Mr. Janowsky, hanging in the center of the auditorium, the apse nicely balanced by a large and magnificent altar flanked on each side by a smaller one and a tribunal form of pulpit flanking both. In the middle of the gallery is a pipe-organ of the most approved construction. This church has some three hundred families and conducts a parochial daily school for the boys and girls as well as Sunday school. The parochial school, however, is closed for the summer, its session lasting from September to June. There are at present two teachers who speak both Slavish and English, but these will be displaced next Fall by three Dominican sisters who will be gotten from Newark. These teachers will be able to speak only English.

The vestments of the priest of this church are exceedingly fine, one in particular being of the heaviest silk, a French importation presented by the St. Peter and Paul's Sick and Death Benefit Society. An ever present feature of the Slavish churches of whatever denomination is the silk standards of the various church societies, always on display near the altars.

This church has its own cemetery, the St. Peter and Paul's Roman Catholic Slavish Cemetery on Cedar Lane, near the outskirts of the city. The entrance to the cemetery is marked by a large marble cross of artistic design.

That branch of the Greek Catholic Church to which so many of our Trenton Slavs belong, is probably new to the great majority of Americans as it has no parallel among the usual American denominations. This branch has been called the United Greek Catholic Church in distinction to the so-called Orthodox Greek Catholic Church which is the national religion of Russia, and of which the Czar is the head. The United Greek Catholic Church is now under the jurisdiction of the Holy Roman See, having been united in 1648, upon the granting of certain privileges by the Pope such as confirmation at christening and the marriage of the clergy. Hence, among this part of the Catholic religion, one finds the strange condition of the priest in wedlock. Nevertheless they seem to be as pious as their celibate brothers. This denomination uses the prayers and services as translated into the old Slavonic language by St. Cyril and Methodius, uses leavened bread at mass and both bread and wine at holy communion.



ST. MARY'S GREEK CATHOLIC CHURCH.

Notable for the Peculiar Russian Crosses on the Building. It Will Probably Be Soon Replaced by a More Modern Structure.

These are the principal points of difference from the other denomination of the Roman Catholic Church.

The local Greek Catholics have been very progressive, having built the St. Mary's Greek Catholic Slavish Church in 1893, together with the priest's parsonage. The founders of this church are John Hatrak, John Kusnyerik, John Breza, Maly, Peter Stefano, and John Bucka. This church stands at the corner of Grand and Malone streets, and is probably more conspicuous than any of its neighbors in South Trenton. This is on account of its tall massive spire, surmounted as are all the other protruding points by the peculiar Russian cross, with its three symmetrical cross-bars, altogether unlike either the Calvary or the Maltese cross. The church edifice and parsonage are built of red brick, interspersed with clever architectural decorations, and is situated to good advantage on a large plot of ground. Although this church makes an excellent appearance and is of generous proportions, the congregation is considering replacing it with a new structure. The trustees of this church are John Kusnyerik and Stephen Wrabley.

The pastor of the church is the Rev. Father

Cornelius Laurisin, who makes his home at the parsonage. He was born in Munkacs, Hungary, and after his college and university training there, was ordained to the priesthood at Ungvar, Hungary, in 1881. His first charge was at Lehocz, where he remained until 1891, when he came to America. His first American charge was at Osceola Mills, Pa., where he stayed about a year, going from there to Shenandoah, Pa., where he served continuously for fifteen years up to the time of his coming to Trenton, last year. He speaks very highly of Trenton and says that Trenton observes Sundays better than any other city that he knows of. His congregation is in perfect accord with him and are so well pleased with him that they are anxious that he remain with them permanently. He exerts a very strong influence over the whole colony. Father Laurisin is a widower.

This congregation comprises over two hundred and fifty families, all of which are large, there being no race suicide here. Besides the regular Sunday school, this church has a parochial daily school for the children taught by two teachers, Mrs. J. McCaffry and Andrew Csicsilla. There are one hundred and fifty pupils in the parochial

THE REV. FATHER CORNELIUS LAURISIN.

Pastor of the St.Mary's Greek Catholic Slavish Church, and Much Interested in the Affairs of His People.

school. Monsignor Fox, who visited the school lately, expressed himself as well pleased with the progress displayed by the children.

The Slavs, like the other nationalities, have a large number of societies, although they are not all strictly beneficial as so many of our foreign societies are. Evidently there must be some unusual economic condition among our foreign residents which causes them to organize so many beneficial societies.

The oldest, and, too, the most interesting society among the Slavs is the *Sokol,* or Gymnastic Union, a national organization with two branches, No. 29 and No. 59, in Trenton. This society is an athletic organization which aims at physical development. At stated intervals throughout the year contests are held with the various other branches from other cities, and great enthusiasm is aroused in the respective "rooters" and supporters. This society is under military discipline and all their members are uniformed in blue coats, fastened with frogs, trousers of the same color with braid along the side and broad campaign hats. They have also their own field music, a drum corps composed of the following members: Fifers, Andrew Sidor, Michael Babjak,

John Soganyik, Michael Malcicky, John Trecsekisky and Stephen Meharcik; Snare Drummers, George Jukacs, Michael Zelenyak and Andrew Bokary; Cymbals, John Bellon, and Base drum, Andrew Zsobriszy. This society was founded on the 12th of October, 1902, by Peter Bumbera, Albert Csencsky and Andrew Koltko. The officers are: John Zelenyek, president; Nicholas Bogdan, vice-president; John Kovacs, secretary, and George Bogdan, treasurer. This society makes its headquarters at Anchak's Hall, 839 South Broad street, and holds business meetings on the first Sunday in each month. Drills are held every Wednesday night, although members are at liberty to avail themselves of their well-equipped gymnasium at any time.

There is a ladies' branch of the *Sokol* which was organized in March, 1906, for the same purpose as the men's branch. They wear a uniform corresponding to the men's, their blue skirt having three rows of braid around the bottom. The national convention of the *Sokol* will be held in Trenton in two years from now. The officers are Anna M. Bogdan, president; Mary Petrovic, vice-president; Anna Szabo, secretary, and Anna Povlik, treasurer. This society meets the third

Sunday of each month, although they drill every week.

The first St. Peter and Paul's Sick and Death Benefit Society is a strictly beneficial organization, founded on the 3d of February, 1889, by Andrew Bogdan and John Icik. The officers are: Andrew Simcak, president; Joseph Hartca, vice-president; John Treszcenszky, secretary, and John Micko, treasurer. This society is closely connected with the church of the same name and meets the first Sunday in each month in the Sunday School room of the church.

The St. Mary's Sick and Death Benefit Society was organized in 1893, by John Hatrak and John Breza. The officers are: Michael Nyomcik, president; John Takacs, vice-president; John Karaffa, secretary, and Nicholas Bogdan, treasurer. This society meets the second Sunday in each month in the school room of the church.

Branch No. 33, of the Greek Catholic Slavish Union, was organized in 1893 by John Breza, maly. The officers are: Michael Breza, president; John Hatrak, vice-president; Julius Komiati, secretary, and Jacob Szabo, treasurer. This society meets on the fourth Sunday in each month at Anchak's Hall.

The *Narôdni Slovenski Spolok,* the National Union, probably the largest society was founded in 1895 by John Pivovarnik. This is also a beneficial society. The officers are: John Holop, president; John Bok, vice-president; John Petrovic, secretary, and Andrew Grofik, treasurer. This society meets the third Sunday in each month at Mras's Hall, 716 South Broad street.

The St. Peter Apostle First Catholic Slavish Union, Trenton Branch No. 102, was organized on the 16th of February, 1893, by Andrew Bogdan and Andrew Mras. The officers are : John Undracik, president; Joseph Gmiter, vice-president; Gasparde Rehak, secretary, and Nicholas Bogdan, treasurer. This society meets on the second Sunday of each month in the hall of the St. Peter and Paul's Church.

The Slavish Evangelical Society of Trenton at present represents the efforts of the local Slavish Protestants to have a church of their own. It was organized in 1905 by John Varnik, John Bellon and Julius Pavlovic for the purpose of erecting a church edifice. This society at present holds its services in a church borrowed from another nationality. They are now considering the purchase of a suitable plot for a church. The

officers are: John Bilan, president; Michael Dichon, vice-president; Thomas Kubecka, secretary, and John Pivonarnik, treasurer. This society holds regular services each Sunday and weekly prayer meetings during the week.

There is a children's society connected with the St. Peter and Paul's Church which is under the supervision of their elders. This society has its regular meetings, too.

The Ladies' Catholic Union is a beneficial society for women. The officers are: Anna Kranyak, president; Elizabeth Konturi, vice-president; Mary Upsut, secretary, and Anna Szabo, treasurer. This society meets the third Sunday in each month in the church.

The Ladies' Greek Catholic Union is a corresponding society in the Greek Catholic Church. The offiecrs are: Anna Komyadi, president; Anna Reszko, vice-president; Anna Kranyak, secretary, and Anna Szabo, treasurer. This society meets the fourth Sunday in each month in the church.

The *Zirêna,* or Ladies' Slavish Union, was organized in 1897, by Miss Anna Briszki and Rosa Kurtz. The purpose is beneficial. The officers are: Anna Briszki, president; Zuzana Vargocko, vice-president; Anna Rusin, secretary,

and Miss Blasko, treasurer. This society meets on the first Sunday in each month. In this society only English is spoken at the meetings.

The *Sokol* Singing Society is a musical organization connected with the larger society of the same name. The officers are: Joseph Pavlok, president, and Andrew Hatrak, secretary. This society practices every Wednesday evening and appears at public functions whenever required.

The Slavs have some peculiar dances, although their favorite dances are the well-known polka, waltz and mazurka. However, when the spirit moves them, they can dance some very remarkable dances. In the *Sariska,* which is named after the place of its origin, the young men continually turn their partners under their hands. Each time this is done, they all clap their hands and as this move is made every minute or so, it is as hard on the ears as it is on the feet.

In the *Verbunk* the young men step out on the floor and engage in a wild cake walk, much more violent than Americans can imagine. When the young men have finished this show, the young ladies come out on the floor to meet them, when they dance the remainder of this dance in more decorous motion.

As to their wedding customs, they are so much like those of their American neighbors, that they are hardly worthy of mention.

Thus we can perceive the size of a colony that is practically unknown to the average Trenton resident even though they have resided among us for such a long time, always unobtrusive and striving to keep their place in our social as well as our commercial economy.

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